857/140 cont./ be able to run away again more easily. Little
867 boys are allowed to be somewhat rowdy and boisterous during a festival, but girls are forbidden such behavior: "Are you
[262] a boy?" an older girl then snaps at her. Little girls may not eat a certain kind of fish so that later, when they are grown up, they will not become man-crazy. At various festivities
[777] they receive "pitjuru," luck-bringing /141/ charms so that when they are grown up they will marry and have many children. The sexes are sometimes separated as early as the
[871] age of seven to eight years when children go to the religious instructor (guru ngadji), where they learn to recite the Koran. Then the girls receive instruction from the guru's wife in the back of the house.

One of the first frustrations of children after weaning
593 is caused by adult men, especially the father. When a man
867 enters the house, women and children withdraw to the back part of the house. When there are guests, care is taken that the children make no noise. When an important man is in the house, this rule applies even more strictly. Little children who then make noise are threatened with: "He is angry at you." An old woman repeated to a three-year-old who quietly sat next to her, "He sees you, he is looking at you." The importance of the situation was imparted in this fashion; and a certain fear as well as a certain veneration for the superior found expression in this way.

867 The difference in /social/ level between children is
554 revealed partly by what is less tolerated in one than in another. When a karaëng comes for a visit to the house of the adat community head, his little son may run around and perhaps even sit down behind his father, but the children of kinsmen and servants remain in the back rooms, and the women take care that they are quiet.

864 A little girl learns from early childhood that it is not good to show herself naked: "Where is your sarong?" she is asked. This applies to boys only one to two years later.

864 /141 cont./ Not until he is circumcised, at the age of seven to eight years, will a boy always wear a pair of pants under [304 his sarong. Adult men bathe in the nude, but in so doing B52] cover their genitals with the hand. Women keep their sarong on when they bathe. One of the first things that a Makassarese woman observed with surprise on Java was the fact that there the women bathe naked in the river. A girl always appears before her mother with her sarong. Young girls do tease each other at the well, "almost," when a sarong almost slips down. But if the sarong had really slipped off, the other would have denied this and would not have [576] spoken about it any further. This is how a girl knows her friends. Only those who do not like her would talk about it to others and make her ashamed (siri').

857 Children play "marriage." They put on rags and cloths. /142/ One of them is the bride's mother and helps the others, and they make sand cakes. The children may begin to quarrel and the matter often ends by a girl getting a shove or a blow which hurts so that she cries and runs away angrily. Sexual activities were definitely not observed. When an almost three-year-old boy was asked: "Why don't you play bridegroom" (buntimmako), he closed his eyes and stood motionless. The picture of the bridegroom, but above all, that of the bride, who, dressed in her most beautiful clothes, remains seated motionless for hours on end with cast-down eyes, had made the strongest impression on this three-year-old.

857 Boys and girls tend to play together up to the age of eight 858 to ten years so long as it works out. Up to that age girls 867 are also allowed to run around freely in the yard. But even before the appearance of puberty the separation is intensified. Boys learn that they must sit still and be quiet when the old men speak. "After all, you are no longer a little child," 858 they are told. Around the same time, thus long before the 867

858 /142 cont./ first menstruation, the girls are "caged"
867 (nikappara'); the separation from the other sex is thereby completed. From now on she is also subject to the many restrictions in social relations which obtain between men and women in general and between unmarried men and women in particular. "She is already staying at home" (ammantammi ri balla') is an indication of the age of a girl when she is around ten years old. At this time she enters
[291] the group of women, where she belongs to the young girls (tau lolo), who are also called "the red jackets" (badju' edja), after the conspicuous red jacket of slightly transparent material which they wear.

867 She learns that she must withdraw at the arrival of male visitors, that she may not be conspicuous, and that she must lower her voice. The girl who enters the front room (kale balla') even though there are guests is told off with a disapproving "she dares." A girl who talked loudly was angrily asked: "Who do you want to hear your voice?" If
• [864] a girl shows her desire for a man by being conspicuous and by talking loudly, she is considered late (man-crazy), one of the most undesirable qualities in a girl.

857 A young girl only leaves the house in the company
867 of older women. Little excursions are holidays for her. She dresses carefully for these occasions; she makes herself up, blackens her eyebrows and the hairline on her forehead,
855 /143/ and powders her face. The older women guard and protect her. In their presence a young girl is safe. If she is alone at home or in the yard and a man enters the yard accidentally, a dangerous situation is created because this encounter, regardless of the intention of both parties, is
[626] considered a breach of established forms of social intercourse. If a neighbor woman were to see and talk about it, so that the girl's brother hears of it, the latter would feel siri' and act accordingly.